



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE
AMERICAN ADVOCATE
OF
PEACE AND ARBITRATION.

VOL. LII.
No. 1.

BOSTON, JANUARY—FEBRUARY, 1890.

PRICE, \$1.00
A YEAR.

PUBLISHED BY THE AMERICAN PEACE SOCIETY
BOSTON, JAN.—FEB., 1890.

THE PAN-AMERICAN CONFERENCE.

We adopt the popular and not the legal title of this body, which so far has been more remarkable for the purposes it met to subserve, so finely stated in the "American Creed," annunciated by President Blaine, than for anything it has said or done. At least if it has set itself resolutely to work between its delightful and useful excursions and entertainments, the public has failed to learn it. The revolution in Brazil has been an obstacle. The difference of tariffs is another. But neither of these delicate matters need hinder action upon other international interests, such, for instance, as a system of arbitration which shall embrace the hemisphere and make war well nigh impossible,—utterly impossible, if reason, conscience and the judicial faculty in man can prevent it.

REV. W. EVANS DARBY.

Rev. W. Evans Darby, Secretary of the London Peace Society, has visited and held meetings in Paris and more recently in Ireland on the anniversary of the Dublin Peace Society, and addressed some eight or ten assemblies on Sabbath and other days, with large and appreciative audiences. He is also in demand in England as we notice addresses at the Town Hall at Staines, at Stoke-Newington. Other significant meetings have been held at Lombard Street (established) Church, Harlesdon and Lambeth Baths, London. In Lancaster, a "Peace Sunday" was observed on which fifty places were designated for Peace sermons. The 22d of December was observed in other places as "Peace Sunday."

A NEW PEACE FUND.

Dr. Daniel Breed of Washington proposes a Peace Fund to be under the control of trustees elected by the contributors, the income of which should be devoted to promoting the cause of Peace. Dr. Breed offers \$1000 as a part of such a fund.

William Ladd and Dr. Beckwith anticipated the good doctor in founding such a fund for precisely such a purpose. It now amounts to about \$70,000 and is managed by a Board of Trustees and the income is annually devoted to the cause of Peace. If Dr. Breed and other able and excellent Peace men would add to this long established and wisely administered Trust it would be a still larger source of blessing to the war-burdened and war-cursed world.

THE COMING CELEBRATION IN BOSTON.

The proposed celebration of the twenty-fifth anniversary of the Peace of 1865, by the 500,000 veterans of the Union Army and Navy now in civil life, at Boston, August, 1890, is a significant event. We suppose reminiscences of army life with semi-military encampments and parades to recall and illustrate those sad days of our national history are inevitable. Many of the "veterans" have added thirty years to their age since they became soldiers. To many this will be the last great reunion on earth. Memories of youth are often the chief recreation of age and the August days in Boston will revive and quicken the recollection of the hardships, dangers and fellowships in joy and sorrow, that knit together the hearts of patriot soldiers. At the same time, we feel solicitous that such an occasion should not be without its distinctively moral influence. Many old soldiers are good men, temperate, peaceful and Christian. Will not these "comrades" see to it that Peace is praised and its victories celebrated? The best use possible for a thing so essentially bad as war is to show by contrast the loveliness of peace. The best soldiers, like Gen. Grant, testify unasked their repugnance to the predominant spirit and character of war, even when waged for the highest objects and conducted with the least inhumanity. Let us have this testimony uttered and emphasized in Boston after a quarter of a century of peace. "*No more war*" ought to be written on every tattered banner of the procession. Empty sleeves, broken constitutions, wrecked characters and broken hearts are among war's legacies. The silvered head, the slower gait, the face sobered by years, reveal rather than hide the infirmities engendered by army life. O brethren of the dispersed armies of the Republic, mercifully spared to see this joyful day of peace, let us set our faces firmly and courageously towards the sunrise! Let us bequeath to our country and our children's children this unqualified testimony, made more emphatic and credible by our own sufferings, "*Peace is better than war!*" Therefore we speak and pray—and vote on this quarter-centennial to hereafter compose disputes between men and nations by means of courts of justice. War is a thing so barbarous as should be outgrown and abolished. We meet to celebrate Peace!

—We are glad to note that Mr. Hodgson Pratt held successful Peace meetings in France during December last. He addressed appreciative audiences at Nimes, the most Protestant city of France, at Montpellier and at Lyons, the second great city of France. He conferred with leading men both Catholic and Protestant and organized several societies.